

TWO
SERMONS
OF DIRECTION
FOR IVDGES AND
MAGISTRATES.

By *Mathew Stoneham*, Minister and
Preacher in the Citie of Norwich.

1. Pet. 2. 17.

Fear God, honor the King.

Rom. 13. 1.

*Let every soule be subject vnto the higher powers: for
there is no power but of God.*



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TO THE RIGHT
HONORABLE SIR ED-
WARD COOKE Knight, Lord
chiefe Iustice of the Com-
mon Pleas.

MATHEW STONEHAM Minister,
*wishest the accomplishment of all
his godly desires.*



*Had not suffered (right
Honorable) these worth-
lesse labours of mine to
haue passed to the presse,
but that the importunity
of many my friends haue pressed me vnto
it. Quod exemplo fit, iure fieri puta-
mus, saith the famous Romane Orator.
The communitie of the act, may pleade
an immunitie for this mine action. As
the one of them was not long since vtte-
red in your Honorable presence and au-
dience;*

dience; so now it presenteth it selfe vnto
 your view and perusall. The other, which
 I haue added vnto it, provided vpon the
 same occasion to haue bene uttered here-
 tofore, preached in the same place, at the
 hearing of two honorable and graue Iud-
 ges now deceased, being then by other
 necessary businesse intercepted, reioycesth
 that it hath so fit oportunitie now at length
 to open it selfe to the view of the world.
 Though neither of them haue ought else
 to commend them, yet Salomon him-
 selfe will affoord them commendations
 in this, that they are words uttered in
 due season, Pro. 25. 11. If God season the
 with his grace (though men do not grace
 them with their fauours) it is as much as
 they expect, or I desire. And thus com-
 mending your Lordship to the protection
 of the Lord of Lords, I humbly take my
 leaue.

Your Lordships poore orator,

M. STONEHAM.



THE FIRST SERMON.

EZRA 7.26.

*And whosoever will not do the law of
thy God and the kings law, let him haue
iudgement without delay, whether it be
vnto death, or to banishment, or to con-
fiscation of goods, or imprisonment.*



*A*rtasbaste the great
king of Persia, hauing
giuē leaue to *Ezra* to-
gether with his people
to returne to Ierusalē,
as may appeare by the copie of Let-
ters patents of the said great King to
that purpose, vers. 11. of this Chapter, *vers. 11.*
authoriseth him also there (according
to the wisdom of God which was
in him, to set Iudges and arbiters ouer

*Vof. 25.**Gen. 2. 14.*

all the people that is beyond the ri-
uer, verſ. 25. Meaning thereby no
doubt, the riuer called anciently by
the Hebrewes *Perath*, Gen. 2. 14. by
the Greekes *Euphrates*, modernely, as
it is probable, by a briefe corruption
of that word *Frat*, the maineft of the
currêts which do deuide Perſia from
Iudæa, and therefore καὶ ἑσθλὴν called
the riuer. And in theſe words now
read, is ſet downe as it were a table of
direction, to informe all Iudges and
Magiſtrates, in their ſeueral ſeſſions
and proceſſions, what to *examine*,
ſentence, *puniſh*.

This table conſiſteth (as I may ſo
ſay) of two leaues or columnes, wher-
of the former containeth in it *Culpa*
or matter of fault: the other *Pæna* or
matter of puniſhment.

The leafe or columnne culpable or
of fault, is cōſiderable in theſe words,
Whoſoever will not do the law of thy God
and the kings law: The leafe or co-
lumne

lumne penall or of punishment, is obseruable in these words: *Let him haue iudgement without delay, whether it be vnto death, or banishment, or to confiscation of goods, or to imprisonment.*

In the former lease there be two branches: the former is the intent, the other is the extent of it. The intent hath in it three points, whereof the first is the maner of it, which consisteth both in vndutifulnesse, in that they *do not the law of God and the law of the king*: as also in wilfulnesse, in that it is said, *they will not do it.*

The second point is the order of it, in that it is not first said, *the law of the king and the law of God*, but first *the law of God*, and then *the kings law.*

The third point is the matter of it, in two particulars; the one, *will not do the law of God*: the other particular, *and the kings law.*

The extent of it is, that it concerneth not some, but out-spreadeth it selfe

selfe vnto all whosoever.

Concerning the second leafe or columnne of this table, which is penall or of punishment, I will then vnfold and branch it out, when I shall come to the speciall handling of it: lest whilst I labour to propound method, I may haply confound memorie.

The former branch then of the two in the culpable leafe of this table, is the intent of it: *will not obey the law of thy God, and the kings law*: wherein because there is, maner, order, matter, the maner is first to be assumed to our handling, and that first in the vndutifulnesse, *do not*: secondly in the wilfulnesse of it: *will not do, &c.*

Their vndutifulnesse appeareth, in that they do not, &c. All which did arise from the want of obedience, as the want of obedience chiefly springeth from the roote of pride. Pride then causeth disobedience, and disobedience maketh vndutifulnesse, *not*

The first Sermon.

§

to do. Humilitie is submission, submission *submittit*, that is, putteth a man vnder his superiour, not only in place for his condition, but also in office for action. But pride is elation, which elation *effert*, that is, carrieth a man aloft, euen aboue his superiours, both in affectation of place, which is ambition, as also in prescriptiō of office, which is transgression, that is, a going ouer or beyond a limited bound: a doing indeede of that which ought not to be done, but a not doing of that which ought to be done, the vndutifulnesse here meant. The way then for a man to become most obedient, is first to become *humilimus*, most humble, and the meanes for a man to become *humilimus*, most humble, is for him seriously to meditate with himself, that he corporally is but *humilimus*, that is, the puddle or the slime of the earth or ground: *ne ergo* Lipsum de constantia
effert se cœlum supra cœlum (as one speaketh)

speakeſh) let not the earthly element labour to ſurmount the heavenly firmament: which it ſhall attempt to do, if we ſhall not onely not do the law of the King, who is the immortal Gods lieutenant in earth; but of God who is the mortall Kings ſoueraigne in heauen. It is no doubt an happie combination, whereas *Pauls* ἐπιταγή,

Tit. 2. 15.

Tit. 2. 15. that is, authoritie and commaund, goeth coupled with *Peters*

1. Pet 2. 13.

ὑποτάγη, *1. Pet. 2. 13.* that is, ſubmiſſion and obedience. *Submit your ſelues vn-*
to all maner of ordinance of man for the
Lords ſake. Where there is a doing of
the law of the King, becauſe there is a
ſubmiſſion to all maner ordinance of
man: there is a doing of the law of God,
becauſe it is to be performed for the
Lords ſake. It is a worthie ſaying of a

French hiſt.
in Henr. 3.

learned Hiſtorian, who witneſſeth
that as in the perſon of a man the life
conſiſteth in the vnion of the bodie
and the ſoule: ſo in a kingdome, ſtate,

or

or common-weale, the life thereof standeth in the coherence and conjunction of *commaunds*, which be as the soule, and of *obedience*, which is as the bodie thereof. If either then (saith he) the soule of commands shal tyrannize ouer the body of obediēce, by vniust lawes; or the bodie of obedience will not receiue the law of the soule in iust ordinances, there insueth a death to that kingdome, state, or common-weale. Though *sic volo, sic iubeo*, so I will, so I commaund, be the voice of tyrants: yet for a man to adde his *volō* to Gods *iubeo*, his will to Gods command, is the harmonie of obedience.

The second thing I do consider in the maner of this intent, is their wilfulnesse, in that they will not do *the law of God and the kings law*. Their vndutifulnesse forespoken of, may be likened to the rolling of the stone to the doore of the sepulcher, Math. 27. *Mat. 27. 60.*

60. Their wilfulnesse, in that they will not do it, is like the sealing of that stone so rolled, to make all sure, Math.

Mat. 27. 66. 27. 66. The one is *non obediens*, the other a *nolle obediens*. The one putteth too the doore against the *law of God and the king*, the other barres & bolts it. The one is like the sinne of *David*, who did not obey the voice of the Lord, in marrying two sinnes together, to make a bloudie diuorce betwixt a married couple, I meane *Bathshebah* and *Vriah*, by committing of adulterie with the one, and murder against the other. 2. Sam. 11. for which *David* afterward was so penitent, as he brake forth into this contrite confession, admonished by *Nathan*, *I have sinned against the Lord*. 2. Sa. 12. 13. falling, as sometimes the Poets feigned the giāt *Anthaus* to fall, who by euery fall in his wrastle with *Hercules* gained a mans strength: so *David* after his fall rose againe, neuer in like maner to fall.

The

The first Sermon.

9

The other *nolle obedire*, to nil to obey,
is like the sinne of *Pharaoh* the reprobate,
in his detaining the Lords people, *Exod. 5. 2.* Who in the swelling of *Exod. 5. 2.*
his heart vttered these words of blasphemie,
Who is the Lord, that I should obey his voice? I know not the Lord, neither wil I let Israel go. Neither wil I, &c.
He is not only vndutifully, but wilfully disobedient:
therefore was his fall as the fall of an Elephant,
of whom it is anciently written, that being down,
he is not able to rise againe. In the that are onely
vndutifull (haply) one sinne vpon better aduise-
ment may preuent another: but in them which are wil-
full, and therefore hardened like vnto iron,
as it is said, *Prou. 27. 17.* that *iron* *Prou. 27. 17.*
sharpneth iron: so one iron linke in this
iron chaine of sinne, tolleth & haleth
on another, till *posse non peccare*, becometh
non posse non peccare, that is, to be able not to sinne,
cometh to, not to be able but to sinne. As the voice of
tyrants

tyrants standeth for a law, so the will of traitors standeth against the law. *They will not do the law of God and the kings law.*

The second thing to be assumed to our handling in the intent, is the order of it. In that it is not first said, *the law of the king*, and then *Gods law*: but in that it is said first, *the law of God*, and then *the kings law*.

Most necessarie it is, that the law of God should be set in order before the kings law. First because God is greater then the king. This may appeare, not onely in that *Dauid* himselfe being a king, calleth God his king: *My king and my God*, Psal. 5.2. In that also *he bindeth kings in chaines* Psal. 149.8. and *nobles in linkes of iron*, Psal. 149.8. In that (a token of homage) *kings bring presents and gifts vnto him*, and those not only of the *Iles*, but of *Tarshish* which is *Cilicia*, and of *Shebab* and *Saba*, which is the rich *Arabia*, Psal.

The first Sermon.

11

Pfal. 72. 10. and therefore all kings shall
 worship him. Psal. 72. 11. because whē
 the whole earth consisteth of Iles and
 cōtinent or firme land, the kings both
 of the Iles, and also of *Cilicia* and *Ara-
 bia* which be firme land, shall and do
 acknowledge subiection vnto him, in
 that when it pleaseth him to put on
 his glorious apparell, euen in the skirts
 of that glorious garment his name is
 written, *A king of kings, and Lord of
 Lords.* Apo. 19. 16. But also the great-
 nesse of God aboue the king may ap-
 peare, in that the great Monarkes of
 the earth, when they by the wings of
 their ambition haue bene so borne a-
 loft, that of Kings they haue become
 Monarks: yet being Monarks, the leuē
 of the same ambition hath so swolne
 them & in them, as of Monarkes (still
 aspiring to the higher) they would be
 Gods: as may appeare by *Alexander*
 the great amōg the Macedons, by *Ca-
 ligula* & *Domitian* amōg the Romans;

Pfal. 72. 10.

Pfal. 72. 11.

Apo. 19. 16

Quint. Cur.

Pedro Mex.

in Calig. &

Domitian.

B

and

will
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 God is
 ay ap-
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 al. 5. 2.
 haines
 49. 8.
 kings
 , and
 of Tar-
 Shebab
 Arabia,
 Psal.

*Dei Bart. in
6. day the 1.
weeke.*

Pfal. 95. 3.

and among the Persians, by that proud Monarke, who caused an artificiall globe of glasse to be made, with a semblance of the Sunne, and Moone, and Starres in it, which went from East to West, & according to the circular motion of it, was wheeled and caried about againe, and placed his throne in the top of it: where himself sitting in maiestie, would seeme a God and no man. But be it that these, in the great thoughts of their hearts would be taken for Gods, then the which they cannot climbe higher: yet God to defie them who would thus deifie themselves, is said to be a great king about all Gods. *Pfal. 95. 3.* and by consequence, of such Gods as these would be.

The office of Dictator among the Romanes was about the place of a king, forasmuch as when many kings and kingdomes were subiect to that State, the State it self during the time
of

of his authoritie, was subiect to the Dictator. Of this Dictator *Plutarch* writeth in the life of *Fabius*, that whē *Plutar. in Fab.* it was lawfull for him almost to do a-
nie thing, yet was it not lawfull for him to ride vpon a horse. By how much God is greater then kings, as he is greater then these Dictators, who were commanders of kings, in that he rideth vpon the heauens as vpon an horse, yea in that the holy Cherub becometh as his horse, *Psal. 18. 16.* and *Psal. 18. 16.* the clouds are his chariot, & the wings of the winde his gallerie whereon he walketh, *Psal. 104. 3.* And therefore *Psal. 104. 3.* because God is greater then the king, Gods law in order is to be placed before the kings law.

Secondly it is necessarie that in order the law of God should be preferred before the kings law, because it is wiser then the kings law. When as the chiefest wisdom consisteth in two points, in the knowledge of God and

Macrob. in
Saturnal.

Tho. Aquin.

of our selues. The law of God like that ancient *Ianus* (whom *Macrobius* testifieth to be double faced, for his wisdom in remembring things past, & foreseeing things to come) in most plentiful maner respecteth the both. First touching the knowledge of God this law of God enformeth vs in it, not onely as God is the protector and redeemer of mankind, but also as he is the highest cause, and alone creator both of man and euery creature beside, as writeth *Thomas Aquinas*: *Cum sacra doctrina de Deo determinet, ut altissima causa, inter omnes sapientias humanas, non solum in genere, sed simpliciter est maxima sapientia*: When the holy doctrin doth determine of God as of the highest cause, among all humane wisdoms, it is not only in kind, but simply the greatest wisdom. Touching the knowledge of our selues, that I may passe by the maner, matter, and end of our creation, what other

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other writing I beseech you, doth so
informe the vnderstanding concer-
ning mans fowerfold estate: of his in-
nocencie, of the law, of grace, and of
glory, as this law of god doth? Search,
reade, aduise, iudge, whether (in cō-
parifon hereof) the wits and writs al-
fo of the sageft sort of men meere-
ly naturall, haue not bene in this point
as one speaketh, but as *πρὸς τὸ πρῶτον ὁμοίᾳ* *Aristot. in*
Metaphys.
πρὸς τὸ δεύτερον τῷ ἡλίῳ: like the eye of a
night-bird dazeled against the rayes
of the Sunne. *Clemens Alexandrinus* *Clemens A-*
lexandrinus
chargeth secular wise men with theft,
because whatfoeuer truth of God is
to be found among them, they haue
robbed from the Scriptures, as *Plato*
the chiefe of them did from *Moses*,
who was therefore called *Moses Atti-*
cus, the *Athenian Moses*: of which
mind also is *Iustinus Martyr*, whom *Iulii. Mart.*
for this purpose learned *Iunius* citeth, *Apolog.*
writing on the sinne of *Adam*: when
(as a learned man writeth) there is a

Iunius de peccat. Ad. twofold law vnwritten, which is ei-
Antoni. Se- ther of nature or of custome; or writ-
bast. Min. ten, which proceedeth either from
de offic. Ec. God, or from man, or from both: the
clesie prast. written law of mcerely man may be
Orat. 2. changed, as of him whose defectiue
 wisedome may be perfected; but the
 written law of God simply, or of man
 inspired and directed by God subor-
 dinatly, must not be changed, because
 his law is like himselfe, *δῶρημα τέλειον*,
 a perfect gift, and the nature of perfe-
 ction is to admit nothing to be added
 to it, to permit nothing to be taken
 from it. A law which hath like God
 himself *ὁμοίαν παραλλαγὴν*, no change,
Iam. 1. 17. Iam. I. 17. or as *S. Hieron. aduersus Io-*
uinianum interpreteth it, *nullam diffe-*
Hier. aduer. *rentiam*, no difference. And therefore
Iouinian. because it is the wiser law, is Gods law
 in order to be placed before the kings
 law. Thirdly it is necessarie that in or-
 der the law of God should be set be-
 fore the kings law, because it respe-
 cteth

Eteth a better obiect the doth the law of the king. The law of the king worketh about the conseruatiō of bodies: the law of God laboureth about the saluation of soules: by how much the the soule out-matcheth the bodie, by so much the law of God out-valueth the kings law. To let passe other reasons, whereby it may appeare vnto vs that the soule is of more price the the bodie (wherein I might be plentifull) this for this time shall suffice. The bodie separated from the societie of the soule, becometh first a carkasse, then a carrion, declining from good to ill, from ill to worse; from a bodie to a carkasse, from a carkasse to a carrion: but the soule (on the contrarie side) disioyned from the fellowship of the bodie, aspireth from ill to good, from good to better, from bondage to libertie, from libertie to blisse; from bondage in the bodie, to libertie from the bodie, to blisse in and with God.

And when (in representation of *μεγα-
 λóκοσμος*, the great world) man is said
 to be *μικρόκοσμος*, a litle world : man
 this litle world cōsisteth of two parts,
 soule and bodie, euen as the great
 world of heauen (wherunto the soule
 may bee likened) and of the earth
 (whereunto the bodie may be com-
 pared.) This soule to this end *S. Ber-
 nard* resembleth to heauen, wherein
 righteousnesse is as the Sunne, con-
 stancie as the Moone, which is long-
Psal. 72. 7. lasting and during, *Psal. 72. 7.* faith,
 hope, charitie, and other Christian
 vertues, as the starres. As heauen then
 is more noble then the earth : so is the
 soule of man, which is like vnto hea-
 uen, more precious then the bodie of
 man, which being of the earth is
1 Cor. 15. 4. 7. earthie, *1. Cor. 15. 47.* And therefore
 because it respecteth the better obiect
 is the law of God in order to be pla-
 ced before the kings law. Fourthly
 and lastly, necessarie it is that in order
 the

the law of God should be set before the kings law ; because as there is no neede of a rudder where there is no ship : so there needeth no law where there is no common-weale; but there can be no common-weale where the law of God is not : for as much as where pietie is wanting toward God, there cannot be performed any dutie to man. Let Theologie die, and no policie can liue. Euery kingdome (in such a case) will become a thraldome, euery common-wealth a Chaos, euery Monarchie an Anarchy. Man must first be perswaded that there is a God, before man wil euer reuerence the assemblie of Gods, Psal. 82.1. This was *Psal. 82.1.* well known vnto thole ancient Sages the first inuentors of religion to their people (although not in verity as we haue it , but in policie , as they could haue it:) who as *Pol. Virgil* witnesseth, *Pol. Virg. de Inuent. rerū* euē in the first spring of their kingdomes and states, lest they should as
soone

soone be dissolued as they were established, supplanted as they were planted, did rather inuent thē they would want a religion. Thus among the Ægyptians did *Hermes*, among the old Latines *Eanus*, who also (as *Lactantius* writeth) was called *Ianus*, among the Romans *Numa Pompilius*, among the Greekes *Orpheus*, among the Cretenses *Melissus*. Whereas (on the other side) the law of God may be, and stand, without a common-weale, as that which is naturally implanted in the heart of man; as might vndoubtedly appeare in those Barbarians which were anciently stragling in the world before they had a *Thesens* to congregate thē into cities and corporations: as that which also at this day is proued among the rude & naked Indians in the Westernne parts of the world, who by the light of nature acknowledge (as *Ioseph Acosta* a Spaniard witnesseth) a supreme Lord, author

Lactantius.

*Ioseph Acosta,
hist. natural
and morall,
of the East
and West
Indians.*

thor of all things, whom they of Peru call *Vuachoca*, and giue vnto him the names of Excellent, Creator of heauē and earth, Admirable. And therefore because no commonwealth can stand without the law of Cod, and the law of God can stand without the common-weale, is the law of God to be placed before the kings law.

This doctrine affoordeth vnto vs the application of a two-fold instruction, whereof the one is, the sustaining of the Church, the other is the maintaining of the Church-men.

First the Church is to be sustained, the arches & pillars whereof are with all care and diligēce to be shoared and supported, lest the fall thereof bring with it a co-ruine and inseparable downefall of the common-wealth. A thing which not I but the truth it self, and that with the voyce of her sister wisedome, crieth in the highest places *Pro. 9. 3.* of the citie, Prou. 9. 3. that it is to be done,

done, if not for Gods, yet for the worlds sake; if not for the soules, yet for the bodies sake; if not for the Churches, yet for the cōmon-weales sake; if not for pietie, yet for policie sake: because neither the world, nor the bodie, nor the common-weale, nor policie, can stand without God, the Church, religion and pietie.

The second instruction from hence to be apprehended & applied, is, that Church-men are to be maintained, both in their abilitie for their purse, and in dignitie towards their persons. For albeit pietie through the impietie of these times, may seeme (lōg since) to haue bene banished, and with that old *Astras*, to haue bene enforced to leaue the earth and to flie to heauen, there to make complaint vnto God of her hard vsage among men: yet Policie still standeth, and pleadeth still for vs. This may abundantly be proued by the guise of the ancient barba-

barbarous and Ethnicke people (as *Iohannes Bohemus* writeth *de moribus omnium gentium*) both among the ancient Egyptians, Ethiopians and Arabians. Concerning the Egyptians, the same author witnesseth, that none but they which were Priests sonnes, about the age of twentie yeares, and well learned, might attend on their Kings: which he seemed to haue borrowed out of *Diodorus Siculus*, lib. 2. That also when the reuenewes of the land of Egypt were deuided into 3. parts, the first part was due vnto and deuided among their Priests, as they which were of the greatest estimation, partly for the administration of the seruice of their gods, partly for their learning and wisdom, partly also because they were as oracles to the Nobilitie for wisdom and counsel. The second part went to the King, to these ends: that it might maintaine his own royall estate, that secondly it might sustaine

*Ioh. Bohem.
de moribus
omniū gent.*

*De Affrica,
cap. 4.*

*Diodo Sicu.
lib. 2.*

sustaine the charges of his warres, and that thirdly it might be a fountaine of his bounties towards men of the best deserts. The third part was shared among the pensioners & men of war.

Iob. Bobem.
Ibid.

Touching the Æthiopians of old time, the same Author in the same place reporteth, that they were wont to chuse their Kings of their Priests, and of such among them as they knew to be more religious then the residue.

Girald. C. 20.
Topograp.
Hibernia.

A custome also (if not at this day) yet not long since vsed in Iseland, as *Giraldus Cambrensis* writeth in his Topographie of Ireland. *In Hislandia* (saith he) *utuntur eodem Rege, quo Sacerdote, eodem Principe quo Pontifice. Penes enim Episcopum tam regni quam sacerdotij iura consistunt*: that is, in Iseland they vse the same man for a King and Prince whom they vse for a Priest and Bishop. For the rights aswell of the kingdome as of the Priesthood, are in the power of the Bishop. A
guise

guise also among the famous old Romaines, who when they could beare anie thing better then the name of a King in their common-weale, so retained they still (an honour no doubt vnto that order) *nomen Regis sacrificuli*: the name of the sacrificing King, among their Priests. The Patriarkes were kings and priests in their families. The Apostle *Peter* without doubt by the direction of the spirit of God, ioyneth royall priesthood together, 1. *1. Pet. 2. 9.* *Pet. 2. 9.* whereupon *S. Hierome* saith, *Hierome.*
Ecce cum Regali dignitate Sacerdotium copulauit: Behold he hath coupled the Priesthood with the Royall dignitie: and his Maiestie in his βασιλικον σπουδαν *Basid. Soud.* affirmeth, that *Rex non est merè laicus*, that a king is not meerely laical: which shew that the kingdome and priesthood are not incompatible. In Arabia likewise the old *Panchatani* (as the *Ioh. Balem.* same Author auoucheth in the same *in Asia. ca. 2* booke) deliuered their customes, reuenues,

*Rich. Knols
gener. hist.
of Turkes,
pag. 57.*

uenues, and all their profites into the hands of their priests, who might according to their discretion, as they found it necessary & expedient, iustly distribute them to euerie man as he had need. What should I speake of the honor that the old Saracens did beare vnto the Caliph of Babylon? from whom (an honour greater vnto their Priesthood, then we can either expect or dare warrant in ours:) from whom (I say) the great Sultans of the Turkes and Saracens, before the succession of the *Ottoman* house was established, tooke their authoritie, as from their superiours, the true successors of their great prophet *Mahomet*: or of the high account and esteeme that the *Grand-Senior* at this day of the *Ottoman* line maketh of his *Muphti* or *Mophti*, that is, his Metropolitall Priest or chiefe Bishop, without whose aduice & counsell he vndertaketh no matter of importance. If also anie inferiour priest
of

of the Mahumetane law at this day,
shal haue any outrage done vnto him,
in being violently stricken, if he be a *la Turke*
Turke which so doth, he loseth his *politic*
right hand; but if he be a Iewe or a
Christiā, he is burnt alieue for it? What
should I also remembrance you, of
what esteeme and regard euen the ve-
rie barbarous Christians haue made
their priests and priesthood, euen to
these times, among the Russes and
Affricans? among whom the Empe-
rour of Russia saith of his Metropoli-
tane, that he is Gods spirituall officer,
and himselfe but his temporal officer:
therefore leadeth the Emperour the *Discouery*
Metropolitans horse on Palme-sun *of English-*
day, and on twelke day the Emperour *men in Ant.*
standeth by on foote, whiles (*Ienkinson.*
according to the custome) the Metropoli-
tane sitting on horsebacke, blesseth
the waters of the riuer Mosco. The
great cōmander of Affrica also, whose
power is commonly a thousand thou-
C sand

land men and five hundred Elephants, is called by the name, not of Monarch, Emperour, or King, but is styled (as he thinketh) by a phrase of far greater glorie, that is, *Presbyter* a Priest. In whose largely extended Empire there be foure orders: whereof the Priesthood is of the first and most eminent: the second of Sages, called also *Balsamates* or *Torquates*: the third of the Nobilitie: the fourth of the Pensioners and men at armes. All which (and more then which, that might be alledged) should moue vs with all loue and industrie to maintaine church-men, if not for pietie sake, yet for policie sake. That seeing men of that coat and calling can haue litle helpe (as these times be) by piety, which is as the bodie of Christ, yet with the woman we may be cured and medicined, Math. 9. 20. at least wise by policie, which is as the hēme of Christs garment.

The

The third thing to be assumed to our handling in the intent, is the matter of it, in two particulars. First, *will not do the law of thy God*: secondly nor *the kings law*. *Will not do the law of thy God, &c.* There is a threefold transgressor of the law of God, which if they shall not onely be vndutifull but wilfull, deserue a more sharper edge of punishment to be inflicted on them.

The first is he that transgresseth against the doctrine of the law, as it is the subject of faith. These be Heretikes, who defend some *dogma* or self hatched opinion (as *Augustine* writeth) *contra verbum cum pertinacia*, against the word with stubbornnesse, induced by one, two, or all these three allurements: vaine glorie, gaine, and flatterie of great men that way inclined. For vaine glorie, *S. Cyprian* saith: *Initia hereticorum, vt sibi placeat*: they are the beginnings of Heretikes, to please themselves: according to which

Hieron. in
Zach. 13.

S. Hierome writeth in Zach. 13. What-
foeuer they conceiue they turne it in-
to an idoll. The couctous man wor-
shippeth his Mammon, and the here-
tike *dogma quod finxit*, the opinion
which he hath coined. For gaine, pre-
ferment or flatterie, *Theodoret* tende-
reth *Paulus Samosatenus* for an instāce,
who being ledde with hope of great
gaine and preferment, which he expe-
cted from *Zenobia* Queene of Arabia,
fell into that heresie which afterward
became his ouerthrow. The second
transgressor against the law of God, is
he which trāsgresseth against the mo-
rall precepts of the law, as it is the sub-
iect of life and maners. This is chiefly
done by these principall meanes.

Theodoret.

First by blasphemie, which word is
deriued *παρά τὸ βλαπτεῖν τὴν φωνήν*, of
violating or hurting the great, holy,
and reuerend name of God, by vaine
oathes, false oathes, imprecations, ex-
orcismes, &c. A thing was it, so puni-
shed

The first Sermon.

31

shed by *Iustinian* the Emperour, as he *Iustinian.*
that did prophanely sweare (oh a
thing very vsual in these times) by any
member of God, or by his haire, or
did anie way blaspheme God, he died
for it.

Secondly it is done by murther,
which is an vnlawfull taking away of
the life of man by man, whether it be
by an immediate act by himselfe,
or *auxilio* and *consilio*, by some me-
diate aide or counsell from another.
Murther is a sin so abhorred of God,
as that it may not go away unpuni-
shed, he *maketh inquisition* for it, Psal.
9.12. Yea vnlesse a man *hate bloud*, euē *psal.9.12.*
as God doth *hate bloud*, *bloud shal pur-*
sue him. And to shew the certaintie of
it, it is doubled againe, euē *bloud*
shall pursue him. Ezech.35.6.

Ezech.35.6

Thirdly it is done by theft, which
God hath not onely forbidden as a
breach of a branch of the Decalogue,
Exod. 20.15. *Thou shalt not steale* : but *Ezech.30.15*

Leuit. 11.

also by making those fowles & beasts which are giuen to prey and rauine, an *abomination*, Leuit. 11. This sinne in the time of *Edmund Ironside* could scanty be found in this land, but in these dayes this kingdome swarmeth with manie an *Autolicus*, of whom *Ouid* reporteth, that he was *furtum ingeniosus ad omne*, his crafts-maister to proue a maister thiefe.

Ouid.

Ephes. 5.3.

Fourthly it is done by adulterie. This God so detesteth, as he would not haue it once named amongst vs, as it becometh Saints, Ephes. 5.3. It is the verie source & spawne, fountaine and foment of fearfull murderings and poisonings, euen betwixt them who being coupled in one yoke of matrimonie, ought to be most neare one to another, in regard of a foure-fold combination, of goods, names, bodies, and minds also, but that this lustfull monster, like vnto the sword of *Alexander* the great, cutteth in sunder

der the *Gordian* knot of loue : yea (as histories be too ful of such examples) of life also.

Fiftly and lastly (because I cannot insist vpon all) it is done by drunkenness : which is not onely a transgression it selfe , but a mother sinne to all the residue. For when (I beseech you) is a man more readie to blaspheme, kill, steale, breake wedlocke, then whē it may be said of him, that he is affected as that Emperour was, which for his ouer-much drinking was called a bottle. Manie good lawes haue bene made for the restraining of this sinne, but they died as it were in their birth, because they haue bene enacted but not acted , written in glasse not in brasse. Cities and corporations (for the most part) are as ful of Alehouses, Alehouses as full of drunkards , and drunkards as ful of sinne, as they were before these lawes were published, which were (it should seeme) decreed

Bonofas.

rather to be put to execution, then to be put in execution.

The third transgressor of the law of God, is he which transgresseth against them both, that is, both the doctrinall & morall precepts of this law: these are the Atheists, who acknowledge no life but this, no God but their pleasures; who sleeping in, and being ouerwhelmed with sensualitie and securitie, although they be men, yet haue the first sparkles of nature more quenched in them, then the Elephant being but a beast, yet of all other creatures coming nearest vnto man, for his disciplinable apprehension, acknowledging a Deitie therein, doth he worship the Moone, and Sunne, and starres at every change.

The second particular in the matter of the intent, is that they *will not do the kings law*. From hence may I deriue both confutation & instruction.

First from hence may I deriue a
confu-

confutation of them who wold haue
the Priest to be a *medium* of superiori-
tie betwixt God and the King: when
here by the Spirit of God immediatly
after God is placed the King, as he
who (as *Tertullian* writeth *ad Scapu-* *Tertul. ad*
lam) is *next vnto God*, and obtaineth *Scapulam.*
from God whatsoeuer he hath, onely in-
ferior vnto God. As this anciently was,
so ought it now to be: a subordinatiō
not of God, *Aaron*, and *Moses*, but of
God, *Moses*, and *Aaron*; to shew that
Aaron must be vnder *Moses* as *Moses*
vnder God.

Secondly from hence I may deriue
instruction, of a twofold lesson, wher-
of the former concerneth the King,
the later the subiect. The former les-
son instructeth the King in an awfull
reuerence towards God, that as God
is placed before him, so he should
place God before him. Kings are the
children of the most High, *Psal. 82. 6.* As *Psal. 82. 6.*
the child therfore yeeldeth reuerence

to his father : so ought kings as children to God their Father. The other lesson instructeth the subiect in a dutifull obedience, that forasmuch as the king is placed next & immediate vnder God, so he obeyeth him in & for God, if he shall not be contrarie vnto God. The authoritie of the King is then disauthorized, when he shall either cōmand that which is euil, or forbid that which is good: for the Kings scepter and priuiledge chiefly lyeth *in rebus huiusmodi & ad iudicandum*, in things of a meane and indifferent nature. To denie then the Kings command in matters indifferent, it is to encounter his authoritie in the best title of it; a guise of some, who (haply) for their zeale may be commended, for their ignorance are to be pitied, for their stubbornnesse, in that they *will not do the kings law*, are to be punished. Hither to the intent.

The second point in the culpable
leafe

leafe of this table, is the extent of it. *Whosoeuer will not, &c.* It is not then to be required of some, but to be looked for from all. *Whosoeuer*: This I can but point at, not prosecute. The second leafe or columnne of this table is penall, or of punishment. This is proposed first more generally in 3. members, whereof the first is the denunciation of a sentence, in the *hauiing of iudgement*: the second, the expedition of it, *without delay*: the third is the applicatiō of it, which is set down both in *specie*, or more specially, *let him*: as also in *genere*, or more generally, *whosoeuer*.

Secondly this leafe or columnne is proposed more particularly in foure branches: first by *death*: secondly by *banishment*: thirdly by *confiscation of goods*: fourthly by *imprisonment*.

The first of the three mēbers more generally proposed, is the denuntiation of a iudgement, in the *hauiing of iudgement*.

iudgement. This *hauiing of iudgement*, both authoriseth the Iudge, and also discourageth the offender.

First it authoriseth the Iudge: for he that commandeth the Iudge that he must do it, authoriseth also the Iudge that he may do it. Iudges are of
Iudg. 2. 16. Gods owne raising, *Iudg. 2. 16.* and also of Gods assisting, as *with whom*
Iudg. 2. 18. *the Lord is said to be,* Vers. 18. Therefore authoritie cannot be controuerted, vnlesse God himselfe in some sort be countermanded. For the better vnderstanding of this iudgement, we must know that there is a threefold iudgement, *Cæli, seculi, conscientia*, supernall of heauen, internall of conscience, externall of the world. Iudgement in this place is not to be takē for the supernall iudgement of heauen, neither yet for the internall iudgemēt of conscience, but for the externall iudgement of the world: whereunto God encourageth the heads of Iacob,
 and

The first Sermon. 39

and the Princes of the house of Israel,
Micah. 3. 1. *Heare o ye heads of Iacob,* Micah. 3. 1.
and ye Princes of the house of Israel,
should not you know iudgement? which
iudgement, S. Hierome interpreteth ei- S. Hierome.
ther for right reason, or administra-
tion of iustice, according to that Psal. Psal. 72. 1.
72. 1. *Giue thy iudgement vnto the king*
o Lord, and thy righteousness vnto the
kings sonne. Iudgement to the king, that
is, administration of iustice. Iudge-
ment and iustice in the Scriptures
seeme to be ὁμορρημα, words of one sig-
nification. Yet David Psal. 94. 15. di- Psal. 94. 15.
stinguisheth them, where he saith, that
Iudgement shall returne to iustice. In
which place, iudgement (as it is pro-
bable) is taken for the execution of
the sword, and iustice for equall deci-
sion of matters in controuersie.

Secondly, this hauing of iudgemēt
discourageth the offender, in that
though for a time he hath runne on
his heedlesse and heady race, in being
both

both vndutifull and wilfull against *the law of God and the kings law* : yet notwithstanding God hath a time wherein he that would not submit himselfe vnto the tenour of the law by doing, shal be enforced to yeeld himselfe vnto the terror of the law, by suffering: for there is not onely iudgement passed, but execution out against such: *Let him haue iudgement.*

The second of the three members more generally proposed, is the expedition of the sentence, *without delay.* *Prius consulto, deinde maturè facto opus est* : a Iudge must first determine with deliberation, and then (what he hath once ripely determined) act with expedition. A long suite hanging in the Court of a Iudge, will be no more grace vnto him, then a long sore vnder the hand of a Chirurgian : which may (peradventure) increase his coine, but will decrease his credit. The cause of a poore man must not be delayed

layed before the barre of a Iudge, as the diseased poore man lay before the poole of Bethesda, euen eight & thirtie yeares, and was not cured, Ioh. 5. 5. *Ioh. 5. 5.*

The reason wherof was, because whē an Angell came and troubled the water, another stepped in before him, & was healed. But the cause herein must be inuerted; for whereas there was first the troubling of the water by an Angell, and then the stronger stept in before the weaker: here it must be deemed, that first the stronger steppeth in before the weaker, and then troubleth the water with angels. The Lion (as we know) is not onely valiant but swift. The throne of *Salomon* was garded on both sides with Lions, 1. Reg. 10. 20. hieroglyphically (as it *1. Reg. 10. 20.* were) to set forth vnto vs, that they which sit on thrones should be as Lions, not only in abilitie of action, but also in agilitie of expedition. As God is said to be against the sooth-sayers, adul-

adulterers, false swearers, oppressors,
Malac. 3. 5. a swift witnesse, *Malach. 3. 5.* so they
 who sit vpon Gods seats, against such
 malefactors ought to become swift
 Iudges. A thing was this so carefully
 provided for in the Iewish common-
 wealth, as their iudgement seats were
Ruth. 4. 2. in the gates of their Cities, *Ruth. 4. 2.*
 A meanes of the more quicke dispat-
 chall, so that there might be iudge-
 ment without delay.

The third of the three members
 more generally proposed, is the appli-
 cation of the sentence, which is to be
 handled first in *specie*, or more special-
 ly, *let him*: that is, him who hath bin
 thus vndutifully and wilfully disobe-
 dient against *the law of God, and the
 kings law*. Let him euen in his owne
 person, that as he in his owne person
 hath done what he should not: so him
 selfe in his owne person may suffer
 what he would not. The Iudge must
 take heed of *Herods* miscariage, who
 concei-

cōceiuing a displeasure against *Christ*,
vniustly bathed his sword in the
bloud of all the innocent babes of the
male sexe, *in Bethleem and the coasts*
therof, frō two yeares downeward, Math. *Math. 2. 16.*

2. 16. Secondly this application is to
be handled *in genere*, or more gene-
rally, as this *him* hath a reference to
the forenamed *whosoever*. The Iudge
must be in Gods seate like vnto God
himselſe, who *respecteth no mans per-*
son, Act. 10. 34. but faith of euery soule *Act. 10. 34.*
that sinneth, that it shall die the death, *Ezek. 18. 20.*

Ezech. 18. 20. He must not be affright-
ed with feare, nor blinded with fa-
uour, nor corrupted with lucre, but
euen as the needle of the compasse
pointeth alwayes towards the North:
so ought he to haue a perpetual aspect
toward Iustice. *Iudex cordatus, lapis*
quadratus: a couragious Iudge is like
a quadrangular stone, which what
way soeuer you shall turne, it lieth
quadrangular stil, or like a mountaine

D

firme

*Judg. 6. 2.**In Charlg.*

firme in it selfe and defensive for others, in which the people may make them caues, and strong holds against their aduersaries: as the Israelites did in the mountaines against the Madianites, *Judg. 6. 2.* This is the meanes for the Iudge to be loued of good men, and to be feared of the euill; An example hereof we haue in the Fréche historie, in the Duke of Aniou, being afterward *Henry* the third of France, who notwithstanding the mediation of many Lords and Captaines to the contrarie, put a certaine Captaine, a Turke by nation, to death for manifold robberies and spoiles, whereof he was conuicted: whereupon (saith the historie) he was well thought of by all good men, and feared by the euill. In the second place of this penal lease or columnne of this table, are proposed foure particular limmes, whereof the first is *death*, the second *banishment*, the third *confiscation of goods*, and the fourth

fourth *imprisonment*. Of these severall particulars I cannot particularly speake, but must close them all in one.

Three principall qualities there be, which are craued in a Iudge (saith his royall Maiestie in one of his memorable orations vttered in the Parliament house) courage, knowledge, and sinceritie, which three qualities may be easily deriued out of these foure particulars.

First from hence may be deriued courage, because (according to the qualitie of the offence) there is not onely to be imposed *imprisonment*, *confiscation of goods*, and *banishment*, that is, losse of libertie, goods and countrey: but death also, which importeth the losse of life it selfe. Although the Iudge is to prouide what in him lieth that it may not be sayd of his iudgement seate by ouer-much seueritie, as it was sometime said of the Tribunall seate of *Lucius Cassius* a Romane Præ-
Valer. Max.

tor, that it is *scopulus reorum*, that is, the
 Rocke of defendants and guilty ones:
 yet is he to know & acknowledge on
 the other side, that God hath given
 him a sword not for nought or in vaine,
 but to take vengeance on him that doth
 euill, Rom. 13. 4. *Qui semel malus, sem-*
per præsimitur esse malus: he which is
 once euill, is alwayes presumed to be
 euill. As this is supposed by law, so is
 it certainly true, vnlesse it be transpo-
 sed by grace. The impunitie of sinne
 is an inuitement to further sinning. A
 worthie example hereof we haue in
 that late French Historian *Iohn de Ser-*
res in the raigne of *Charles the faire*,
 the foure and fortieth king of France:
 In whose time a certaine Gascoigne
 vnder color of being nephew to Pope
Iohn the 22. then resident in Auinion,
 had his pardon for eightene crimes
 by him committed, whereof the least
 deserued death: yet thereby could he
 not be reduced from his wickednesse,
 but

Iohn de Ser-
res.

but more and more encouraged and incited to harden himselfe therein: till in the end waxing worse and worse, by the counsell and iudgement of the said *Charles* the 4. he was put to death. But in the *interim* that saying which *Chrysostome* to another purpose vtte- *chrysost.* reth, may herein be applied: *Dum parcebatur lupo, mactabatur grex*: while the wolfe was spared, the flocke was spoiled: and better it had bene that one had more timely bin ended, that so many might not haue bene offended.

The second principall qualitie craved in a Iudge, is knowledge, which may also frō hence be deriued. Without this knowledge courage is strong indeed, but blind and cannot see, and *Andabatarum more*, after the maner of them who fight blindfolded, hurteth as well friends as foes, the guiltlesse as the guiltie: or if it shall wound onely the guiltie, it may either be ex-

Picus Mi-
randul.

cessiue or defectiue , either giuing death, where banishment, confiscation of goods, or imprisonment might haue sufficed; or imposing only banishment, confiscation of goods, & imprisonment, where death should haue bene inflicted. None might come into the number of the Rabbins among the Iewes, vntill they could speake seuen languages : so is it to be wished that none might be made a Iudge, vntill he were wise according to the mysterie of the number of seuen, which is a number of perfection.

The third principall qualitie craued in a Iudge, is sinceritie or equitie, which also may from hence be deriued: without which wisdom is lame, and though it seeth what ought to be done, yet neither wil nor can do what it seeth. This sinceritie or equitie giueth *suum cuique* : the owne to euery man : like that logicall rule, which is called *lex iustitia*, the law of iustice.

This

This sorteth and fitteth euery scourge and punishmēt according to the fault and errour of the offendent or delinquent: *death* to whom *death* belongeth, *banishment* to whom *banishment* fitteth, *confiscation of goods* to whom *confiscation of goods* sorteth, and *imprisonment* to whom *imprisonmēt* appertaineth. *Iudex*, saith *Isidorus*, a Iudge is *Isidor.* so called, *quasi ius dicens*, one that speaketh right, vnto whose tong his heart and hand ought to haue correspondencie, in giuing to euery man his *ius* or what belongeth to him.

These (right Honorable) are three ornaments in Iudges, which will enrich and ennoble them more then the robes wherewith they are garnished, or the troupes wherewith they are attended. A triplicitie, which if it shall be found in an vnitie in the persons of Iudges and Magistrates, no doubt will make them pleasing vnto God who is trinitie in vnitie. *Cornelia* that chaste &

Tiber. &
Cai. Gracch.

famous Romane matrone (when a certaine noble woman of Campania was boasting and glorying of her ouches and ornaments) held her talke vntill the *Gracchi* her sonnes came home, at whose returne she made her this answer: *& hac sunt ornāmēta mea:* and these are my ornāmēts. If Iudges and Magistrates shall say of these three vertues, as *Cornelia* did of her two sonnes, *hac sunt ornamenta mea*: these are mine ornāmēts: oh, it wil aduance them so high frō the thrones of their iustice and iudgement to the throne of Gods graces and fauours, as they shalbe admitted to be Iudges, to iudge for God in this world, and kings to reigne with God in the world to come. Which God graunt vnto all faithfull Iudges, and all his faithfull people, for his Sonnes sake: to whom together with the holy Spirit, be ascribed all honour, glorie, praise, power, and dominiō, both now & euer. *Amen.*

THE



THE SECOND SERMON.

2. CHRON. 19. 5. 6.

*And he set Iudges in the land in all the
strong Cities of Iuda, Citie by Citie,
and he said vnto the Iudges: Take
heede what ye do, for ye execute not
the iudgemēt of man but of the Lord,
and he will be with you in the cause
and in the iudgement.*



Iehosaphat (right Ho-
norable) being the king
and supreme gouernor
of the land of Iuda,
thinketh it a point of
his dutie to substitute and depute in-
feriour gouernours vnder him, that so
himself might be the more eased, and
his land the better gouerned: the truth
whereof

Vas. 5.

Vas. 6.

whereof the drift and purport of this my text doth make plaine vnto vs. The words may be diuided into two parts, whereof the former concerne the ordination of Iudges, in the fift verse: the other the information of Iudges, in the sixt. In the ordination of Iudges there be three points of me to be handled. First who were ordained; Iudges: secondly by whom; *By him*, that is, by *Iehosaphat*. Thirdly where: first set downe more generally, *in the land*: secondly more specially in foure members. First, *in the Cities of Iuda*. Secondly, *all the Cities*. Thirdly, *the strong Cities*. Fourthly, *Citie by Citie*.

In the information of Iudges I am to consider: First the lesson of it. Secondly the reason to inforce it. The lesson consisteth of three precepts, whereof the first is of courage: that Iudges are to do. Secondly of wisdom: that they are to take heed. The
third

the third of both linked and coupled together, that they are to *take heed what they do*. The reason for the enforcement hereof openeth it selfe in a twofold consideration: whereof the former is, *whose iudgements they do execute*, set downe first negatiuely, *not of man*: next affirmatiuely, *but of the Lord*. The second consideration is, that they themselues are to be iudged: to be collected out of these words, *that the Lord will be with them in the cause and in the iudgement*. If they do well, in mercy to reward them: if they do euill, in iudgement to punish the.

First then concerning the ordination of Iudges, & the first of the three members therein contained, who were ordained, Iudges; who were officers appointed either immediatly from God, or mediately by Kings and Princes Gods lieutenants, wisely to heare, and indifferently to determine matters & causes betwixt parties and parties.

parties. Wherein great care is to be had, that Iudges may first be enformed by the law, according wherunto they are after to conforme themselves and their people: for there is & ought to be a mutuall reciprocation betwixt the law and the Iudge, the Iudge and the law. That as the law is a speechlesse Iudge: so the Iudge may be a speaking lawe. Neither ought the phraſe of the law onely to dwell in his lips, but the ſence of the law to liue in his perſon. Wherefore by a certaine learned man is he called *δυνατον ἔμψυχον* a liuing law or ſoule-bearing iuſtice; a liuing law ſo needful, and a ſoule-bearing iuſtice ſo neceſſarie in all States and cōmon-weales, as without them they become dead and breathleſſe, rather *cadavera* then *corpora*, that is, carkaſſes then bodies.

Theſe be the eyes of kingdoms and ſtates, which being put out, becauſe euery man will then do that which ſeemeth

seemeth good in his owne eyes, Iudg.
17.6. large limited monarchies wil be- Iud 17.6.
come like huge limmed *Poliphemus*
when his eye was taken from him, in
daily danger of downfall and destru-
ction. The necessitie of whom are fur-
ther set downe vnto vs Zachar. 10.4.
in that they are called by the name of *Zach. 10.4.*
a corner, or *a naile*, whose nature is to
hold fast and close together; to shew
that without them the veines and fi-
newes of kingdomes are loosened, &
the knees of States do smite together
with iarres of discord, and warres of
homebred insurrection, as sometimes
the ioynts and sinewes of *Belshazzar*
the king were loosened, and his knees *Dan. 5.6.*
smote together, at the vision of his
kingdomes diuision, Dan. 5.6.

The second thing is, who ordained
these Iudges, (*he*) that is, *Iehosaphat*
the king and soueraigne of the land:
Honos onus: honor is a cumber; and
he which sitteth on the hill of autho-
ritie,

ritie, beareth a burthen on his necke as heauie as was the hill Atlas. As the Sunne therfore hauing absolute light in it selfe, yet being not able alone to satisfie the earths contentment, lendeth & transfuseth the beames therof to the orbes of the Moone and other starres, which may supply in the Suns absence: so Kings and Princes hauing absolute authoritie in themselues, yet being not able alone to extend the same to the satisfaction of euery subject, are enforced to depute and subordaine Viceroies, Vicegerents, Lieutenants, Presidents, Deputies, Iudges, Magistrates and other inferiour officers vnder them, which may furnish out this defect. And no maruell it is: for how is it possible for one man alone to sustaine the burthen of Gods office? Now that Kings and Princes stand charged with the office of God, it may appeare in that they are graced with the name of God, Psalm. 82. 2.

Psal. 82. 2.

Hence

Hence it is, that *Moses* being wearie
of bearing the burthen of the whole
people alone, and complaining of it,
Num. 11. 14. God came downe in a Num. 11. 14
cloud, and tooke of the spirit of *Moses*,
and put it on the seuentie ancient men
that should assist him, Numb. 11. 25. Num. 11. 25
Hence it is that God himselfe appoin-
teth it to his people: *Iudges and offi-
cers shalt thou make in the Cities which
the Lord hath giuen thee throughout the
tribes, and they shal iudge the people with
righteous iudgement*, Deuter. 16. 18.
Hence it is that *Salomon* appointed
twelue Princes vnder him for the go-
uerning of his whole kingdome. 1.
Reg. 4. 7. Hence it is that *Darius* con- 1. Reg. 4. 7.
stituted & ordained an hundred and
twentie gouernours vnder him, for
the ruling of all the prouinces of the
Monarchie: three ouer all, whereof
Daniel was the chiefe, Dan. 6. 1. 2. Dan. 6. 1. 2.
Hence it is that king *Ahasuerus* a-
mong the rest of his Princes to whom
he

Ester. 1. 3.

Aristot. Po-
lit. lib. 4.Philo Jude.
de creat.
princip.

he made his feast, made the same to his Gouvernours : whereby we may obserue he had Gouvernors, Ester. 1. 3. For this cause the Philosopher calleth Iudges and officers thus appointed vnder Kings and Princes, in the 4. booke of his Politikes, for their wisdom their eyes; for their instruction their eares; for their protection the hands; for their supportation the legs of the Common wealth. And *Philo Iudeus* that learned man, writing *de creatione Principis*, saith, *Id quoq; summa potestatis officium est* : that is also the duty of the highest power or kingly authoritie, to substitute gouernors vnder him for the administration of iustice : for one man, *quantumuis forti alacriq; corpore simul & animo in tanta mole & multitudine negotiorum non sufficit* : though he be of neuer so strōg a bodie and chearefull a mind, yet in so great a weight & multitude of businesse is not sufficient.

The

The third thing is, where *Iehosaphat* set these Iudges, set downe first more generally, in the land: secondly more specially in these foure points which in their places shall be handled. First, *in the land*; without which a fruitfull land is made barren: for where the land is vngouerned, there it is vnoccupied; where it is vnoccupied, there it becometh a wildernesse, *Jer. 17. 6.* with which a barren land is made fruitfull. For while as barrennes chiefly proceedeth from windes, and tempests, and drought, and parching of the Sunne: *a Prince, a Goner, a Iudge, a magistrate* is said to be a hiding place from the winde, a refuge against the tempest, as a riuer of water in a dry land, and as a shadow of a great rocke against the parching of the Sunne, *Esay 32. 1, 2.* Secondly *Esay 32. 1. 2.* more particularly in foure points: first *in the cities of Iuda*: old *Iacob* had foretold, *Genes. 49. 10.* that the Scepter

E

should

should not depart from Iuda, nor the law-giuer from betwixt his feete, till *Shilo* should come. The truth whereof is here furthered by *Iehosaphat*, in that he planteth as it were a *scepter in Iuda*, and placeth a law-giuer betwixt the feet thereof, when he setteth *Judges in the cities of Iuda*.

Cities they are prone first vnto deceit; therefore as the *Greekes* call a *Citie* by the name *ακυ*, the *Romanes* by that word expressed deceit, to shew that *cities* are subiect to fraudulencie. Secondly, *cities* are prone to crueltie; therefore though *Ierusalem* were the light of nations, the lady of the world and the citie of the great King, yet is

Ezech. 22. 2. she called a bloody citie, *Ezech. 22. 2.*

Thirdly, *cities* are prone to incontinnencie: examples whereof we haue in *Sodome* and *Gomorrha*; who for that they burnt in the flames of vnaturall lusts amongst themselves, therefore brought downe the flames of fire and

and brimstone from heaven, to the burning and turning of them and their cities to cinders and ashes, Gen. 19. Gen. 19.

Fourthly and lastly, *Cities* in a word are prone to all finnes and wickedneses: wherefore *Samaria* which was the head citie in *Israel*, is said to be the wickednesse of *Iacob*, Micah. 1.5. Micah 1.5. To the end then that this deceit in cities might be repressed, crueltie oppressed, incontinencie reftinguished, and all finnes and vices (as euill humors that crafe the health of the commonwealth) remoued, *Iehosaphat* placeth *Iudges* in the cities of *Iuda*.

The second thing is, *all the cities, &c.* some without all, is partialitie; all as well as some is equitie. Equitie not partialitie ought to be the liuery and cognisance of kings, princes and Iudges. *Xenophon* writeth in his booke Περὶ τῆς Κυβερνήσεως. Ἀρχὴν ἀγαθὴν, καὶ τὴν ἀγαθὴν ἵδαν διαφέρει: Xenoph. Page 7 Κυβερνᾷ. A good ruler

nothing differeth from a good father. A good father (as we know) respecteth not the good of some of his children, and neglecteth the welfare of the rest; but standeth equally affected vnto them all. Thus old *Iacob* Genes. 49. blesteth not some of his sonnes, and leaueth the other vnblesteth, but blesteth them all by name. A good father is affected like vnto the true mother, 1.Reg. 3. 26. who will haue his whole kingdome gouerned not by peccemeale, as she would haue the whole child not deuided. Vniformitie is a thing basely esteemed in these times, but highly regarded by *Iehosaphat* in those dayes, who would haue his kingdome not like vnto the lap of *Sauls* garment rent, 1.Sam. 15. 27. but like vnto the coate of Christ, whole without seame: wherefore as it is said of the Spirit of the Lord, that it filleth the whole world; so it may be said of the scepter of *Iehosaphat*, that
 it

Gen. 49.

1.Reg. 3. 26.

1.Sam. 15.

27.

it ruled his whole kingdome. For he
set Iudges in all the cities of Iuda.

Thirdly, *the strong cities of Iuda* : as
the strong man is not to boast of his
strength, so the strong citie is not to
glory in her strength; for might with-
out wisdom, and strength without
counsell, are like vnto huge piles of
stuffe and stone heaped together
without any mortar or matter to
combine the same, which are easily
ruinated and dissolued. One sayth,
that lawes are the life of the common-
wealth : execution is the life of the
lawes, and the Iudge he is the life of
execution. Where then there is no
Iudge, there is no execution, because
it is as dead : where there is no execu-
tion, there is no law, because it is as
dead: where no law, there no com-
mon wealth, because it is as dead. And
what strength (I beseech you) can
there be in a dead thing? A certaine
learned man described a law to be

Juni. de po-
lit. Moysi.

λογος ὁρθος. ἀπὸ δὲ δικός μὲν τῶν ποιητῶν, ἀ-
παγορεύτικός δὲ μὴ ποιητῶν, a right rea-
son, commanding things which are
to be done, and forbidding things
which are not to be done: but where
there is might without wisdom,
strength without counsell, there
things which are commanded are vio-
lated, and things which are forbidden
are performed, because men are car-
ried with the vnbridled sway of their
owne raging appetites. And corpo-
rations of men become as herds of
beasts, where not the wisest, but the
mightiest beare rule: *ut in grege tau-
rus*: hauing, it may be, hornes and
hoofes, but no vnderstanding. An ar-
my of Harts is but weake, yet an army
of Harts (saith one) which hath a Lion
who is stout and wise to be captain, is
better then an army of Lions which
are strong, who haue a Hart which is
white-liuerd and foolish to be the
commaunder of them. It is said, Ec-
cles.

clef.9.16.that wisdom is better then *Ecclef.9.16.*
strength. Which may appeare vnto
vs,not onely by the reason which *Salomon* vseth in the 14. and 15.verse of
that Chapter, of a little Citie which *Ecclef.9.14.*
had few men in it, and of a great king ^{15.}
which layd siege vnto it, and builded
a fort against it; and of a poore man
therein,who was wise, who deliue-
red it by his much wisdom:but by
a particular inducement of special ex-
periments amongst our selues, as of
the fierce horse, of the mightie Ele-
phant, of the strong Camell, which
by the wit and wisdom of man are
tamed and made pliant to the vse and
seruice of man. If then the strength
of *Sampson* lay in the haire of his
head, which being taken away, it be-
came as the ordinary strength of ano-
ther man, *Iudg.16.19.* much more *Iudg.16.19*
doth the strength of kingdomes and
states lie in their Iudges and Magi-
strates, which are not as the haire of

66 *The second Sermon.*

their heads, but as the heads themselves, which being remoued, kingdoms may say as sometime *Dauid* the king said, My strength is dried vp
Psal. 22. 15. like a potshheard, *Psal. 22. 15.* Be it then that it may be said of our Cities, as of
the Cities of Iuda, that they are strong Cities: yet is it not to be supposed that they are inuironned with walles
Isoct. 11. of brasse. *ἡ σοφία τῶν ἀρχόντων*: the wisdom of rulers is as a wall of brasse vnto cities and common-weales, as writeth the philosophicall Greeke Orator; without which, though the stones of our walles be for their strength as rockes, yet will they proue but rockes of wracke and confusion to the inhabitants therein. As wisdom without iustice is subtiltie, so strength without wisdom is crueltie; and the people which are in such a case, may be said to eate the strength
Iob. 18. 13. of their owne skin, *Iob. 18. 13.* like to huge *Pyramides* and *Colossi*, which
being

The second Sermon. 67

being not well set together, or supported, do fall by their owne weight: so these by their owne force, as *Saule* by his owne sword, 1. Sam. 31. 4. Fourthly, *Citie by Citie*. As God made the world by order, so will he haue it to be gouerned by order; without which it ceaseth to be *κοσμος*, that is, a beautie arising of things set in order, and beginneth to be a *χαος*, that is a deformitie growing of things hudled and confounded together: which here *Iehosaphat* respecteth in that he setteth *Iudges in all & c. City by City*. Zach. 11. 7 calleth Order by the name of Beauty. Zach. 11. 7.

The Greeks call beauty *τὸ καλόν, παρα τὸ καλεῖν*, that is of inticing or alluring: because it doth or ought to allure all men to the gaze and embracement of it: so beautifull is it, and so fruitfull.

The second generall head of my text doth concerne the Information of Iudges in verse the sixt, which consisteth first of a lesson, secondly of a reason

reason for the inforcement thereof. The lesson standeth vpon three precepts, whercof the first concerneth *courage that they are to do*: what Iudges haue maturely purposed, that is by them effectually to be performed, not suffering themselues to be alienated first by anger: for as the Philosopher speaketh, we vse not troubled water till it be setled, neither ought we to vse a troubled minde till it be quieted. Secondly not corrupted by gifts: for gifts blinde the eyes of the wife, *Exod. 23. 8.* Thirdly not estranged by fauour; but as the ballance weyeth the gold that is precious, and the lead that is base, both alike: so to stand equally affected to the high and to the low, to the honorable and the base, the rich and the poore, one and other. Fourthly, not auerted by the suites and mediations of friends, but to be affected for iustice, as he was for truth, who sayd, *Socrates* is my friend, and

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and *Plato* is my friend, but truth more my friend; so iustice is most my friend. Fiftly, not peruerred by the wreake of priuate teen, or the reuenge of our owne priuate quarrell, but in the place of God to be like God himselfe, who (*Math. 5. 45.*) not suffereth *Math. 5. 45.* but maketh (which hath an emphasis in it) his *Sunne* to shine as well vpon the bad as vpon the good, and his rain to fall as well vpon the vniust as vpon the iust: so to beare an euen hand betweene them that loue them, & them that hate them, their friends and their enemies. Sixtly and lastly, not daunted or dismayed with any dangers or perils: for dangers and fearfull things are the true obiect of true fortitude; without which it can no more be said to be true courage, then *Iudas* his kisse was true friendship.

Oh it is a happy thing, when it may be said concerning any state, as *Naum* *Naum 1. 3.* 2.3. that they which are in scarlet are

va-

valiant men : and men may witnesse concerning their Iudges and magistrates, as the Angell doth of *Gedeon*: The Lord is with thee thou valiant man, *Iud. 6. 12.* What is it that causeth histories to report of certaine flames of *Maiestie* that sparkled in the eyes and countenances of *Scipio* and *Marius*? and chiefly, as *Suetonius* reports in his life, of *Augustus Caesar*? but that they were full of courage, full of fortitude, full of magnanimitie. Faint courage is worse then ignorance, ignorance (it may be) betrayeth a cause for want of knowledge, but faint courage (contrary to the priuity of knowledge) betrayeth right for want of spirit. Holy anger then is well besitting a Iudge, well beseeming a magistrate; I meane not that anger which blindeth their wisdome, but that anger which whetteth their courage. This anger it hath bene found in *Moses*, in *Christ*, in holy men from time to

to time; whereunto the Apostle exci-
teth vs in Gal. 4. 18: It is good alwaies *Gal. 4. 18.*
to be earnest in a good matter; the
word in the originall hath an empha-
sis, which is *ζηλῶδης*, that is, to be earnest
with heate & feruency: & *Seneca* saith,
Qui caret ira, caret iustitia, He which *Seneca.*
wanteth anger, wāteth iustice; because
whē he ought to do, he leaueth off to
do. The second precept contained in
this lesson, is that they are to take heed:
wherein I obserue their wisdom:
none may be superior in place aboue
other, but hee which is superiour in
grace aboue other, beautified as much
as may be with the seuen-fold grace
of the spirit of God, wherof the spirit
of wisdom is said to be one, *Esa. 11. 2.*
Where Iudges & magistrates may be *Esa. 11. 2.*
said to be made drunk with the cup of
follies, as the kings of the earth are said
to be drunk with the cup of the abho-
minatiō of the shameles strūpet, spokē
of in *Apo. 17.* there must needs ensue *Apo. 17. 2.*
first

first reeling, secondly tripping, thirdly ouerturning, both to themselves, as also to the state which is weilded by them; as excellently writeth *Plato*:

Plato. Ο' μεθυσαν κυβερνήτης ανατρεῖσιν τὰ πάντα, ἢ τὰ ἄρματα, ἢ τὰ πλοῖα, ἢ τὰ στρατόπεδον. ἢ τὰ τι ἄλλο κυβερνομένοι ὑπ' αὐτῶν: that is, a drunken

gouernner ouerthroweth al things, whether it be a chariot or a ship, or a nauie, or whatsoeuer else is guided or commanded by him. There be (saith *Hesiodus*) three sorts of men in euery cōmonwealth: the first are the worst, who can neither informe themselves, neither yet are willing to take information from others. The second of a meane sort, such as (it may be) cannot instruct or informe themselves, and yet are willing to receiue instruction or information frō others. The third sort be the best, who can both inform and instruct themselves, and are able to giue information & instruction to others: these be Iudges & magistrates, which

which when they are wanting in any
state & common-weale, woe be vnto
that state, woe be vnto that common-
weale, because the Princes thereof are
as children, Ecclesiast. 10. 16. *Vbi stulti* Eccle. 10. 16
prudentibus præsunt, as excellently writ-
teth *Plutarch* in the life of *Cleomenes* *Plutarch in*
and *Agis*: where fooles are ouer wise *Cleom. &*
men, there it fareth with the com- *Agis.*
mon wealth as with a Serpent, where
the tayle laboureth to rule and draw
the head after it. *Plato* writeth in his
former *Alcibiades*, that the heire ap- *Plato in pr.*
parent to the Persian Monarchie, as *Alcib.*
soone as he had attained to fourteene
yeares of age, was deliuered to foure
most choice and principall men that
could be found in all the provinces of
the *Monarchie* to be brought vp, and
nurtured in foure of the most choise
and principall vertues; whereof, the
first was *αὐτοδυσκοτῆρας*, that is the most
valiant, who should traine him vp in
fortitude and feates of armes. The
second

second δικαιοτατος, the most iust which should inure him to speake the truth, and to giue to euery man that was his owne. The third σωφρονισατος, the most sober, who should frame his mind to that sobrietie and temperance that he might not be conquered, *καὶ οὐ μίαν ἤδον*, no not of one of the least pleasures. The fourth and last he was σφόδρατος the wisest: *ὅτις δὲ ἐδίδασκεν αὐτὸν τὴν μαγείαν, τὸ ἐν τῇ θειᾷ τῆς βασιλείας, καὶ τῇ βασιλείᾳ*, that is, who taught him wisdom, chiefly consisting in the worship or religion of their gods, and matters concerning a King or kingly dignitie: Be wise therefore, o ye kings, be learned o ye Iudges of the earth, Psal. 2. 10. that ye may not onely do by *courage*, but take heed by *wisdom*.

Psal. 2. 10.

The third precept comprized in this lesson, is *courage* and *wisdom*, both of them linked together in that the Iudges are to take heed what they do. The Egyptians had an Embleme among

among them, which might be a good rule of direction for Princes & gouerners, Iudges and magistrates, *An eye with a scepter*: an eye, this argueth their wisedome, whereby they take heede: a scepter, which bewrayeth their power, whereby they do: that as they are ouer men as the Eagle ouer the fowles, and the Lion ouer the beasts; so they may labour for the eye of an Eagle, whereby they may see into matters, first quickly without delay, secondly deeply without doubting, thirdly singly without doubling; for the heart of a Lion also, which is vndantable vnconquerable.

The men of Israel testified concerning *Dauid*, that he was worth ten thousand of them, 2. Sam. 18. 3: so ^{2. Sam. 18. 3} haue the people iust cause to say concerning their Iudges and gouernors, You are worth ten thousand of vs for your valiancie, worth ten thousand of vs for your wisedome. Wisedome

F

like

like the wary spie is to go before, and
 Courage like a valiant army to follow
 after, vanquishing and subduing all
 things vnder it. Wisedom informeth,
 courage performeth: wisdome in-
 structeth, courage effecteth: wisedom
 prescribeth, when, where, why, how
 things are to be done; courage ena-
 bleth to do them. A Iudge or a magi-
 strate hauing wisdome without cou-
 rage, may be said to be ἀκαρδίας with-
 out heart; hauing courage without
 wisdome, may be said to be ἀκεφαλος
 without a head; but where they both
 meete together as mercie and truth
 did, Psal. 85. 10. there Iudges and ma-
 gistrates may be said to do in their se-
 uerall charges, as they which bare of-
 fice amongst the Spartans, τὸ κισμεῖν,
 that is, dispose all things in a beau-
 tifull order, confound nothing by
 headlong rashnesse. Hence cometh
 the protecting and patronizing of
 the good and innocent by wise cou-
 rage,

Psal. 85. 10

rage, the correcting and punishing of the euill and nocent by couragious wisedome: inclinable indeed rather vnto mercie then seueritie, endeavouring for that name which *Minutius* bestowed vpon *Fabius*, as *Plutarch* Plutarch. in Fabi. writeth in the life of *Fabius*, *Quando venerabilis nomen non habeo, te mitem appello parentem*: When I haue not a more honorable name to bestow, I call thee by the name of a mild father; yet not so pliant to mercie as negligent in iudgement: but remembring alwaies that they beare not the sword in vaine, but that they are the ministers of God, to take vengeance on them that do euill, *Rom. 13. 4.*

The parts then of the Iudges of-
fice, are like the parts of *Dauids* song, Psal. 101. 1.
mercie and iudgement. In the first
place, if it may be, mercie, that they
which are like God in office may re-
semble him in image, whose mercie is
said to be ouer al his works, *Psa. 145. 9.* Psal. 145. 9.

Seneca.

many punishments are a disgrace to the magistrates, as many funerals to the physicians, as writeth *Seneca*.

Yet because there is a sparing cruelty, and a punishing mercy; and foolish pittie spillet the citie, as saith the prouerbe: not so addicted to mercie as not at all affected to iudgement, without which it is sure that the weeds of vices would ouer-spread the field of the whole world, reason would become rage, lawes license, well gouerned men as brutish and sauage beasts, Monarchies anarchies, kingdomes thraldoms, and the world it selfe a wilderness. They are therefore as in mercie, so to beare the likeness of God in iudgement, who is said to haue first iudgement, secondly iudgements, thirdly armies of iudgements, *Iob 10. 17.* armies which are for number many, for kinds sundry, and for force mightie, beginning all things in wisdom, following all things

things so begun with courage, therein taking heed what they do.

The second thing is the reason for the inforcement of this lesson, which consisteth in a two-fold consideration: wherof the former concerneth whose iudgements they execute, set downe first negatiuely, *not of man*; secondly affirmatiuely, *but of the Lord*. *Not of man*, who is base, weake, miserable in his birth, life, death: therefore may he seeme iustly to be contemned, his lawes to be wrested, his ordinances to be peruerred, his statutes to be transgressed by him which is the publicke organ and minister thereof: so he may do it secretly without detection, or subtilly without conuiction. *Not of man*, who for his matter is called *Adam*, which signifieth *earth*: for his misery *Enosh*, which signifieth *sorrow* or affliction: and therefore may he and his lawes seeme lightly to be regarded, basely to be esteemed. *Not*

*Adam, red
earth.
Enosh, sor-
row or affli-
ction.*

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of man, of whom it is said, *Ἀνθρωπος
ἐστίν*, man is full of windings and
turnings: therefore seemeth it no mat-
ter very important, if there be a win-
ding and turning from his lawes and
iudgements. *Not of man*, who setteth
Rom. 3. 13. forth deceit with his tongue, *Rom. 3.*
13. therefore may he seeme (according
to the natural suggestion of depraued
reason) *lege talionis*, by law of like for
like, to be worthily deceiued againe.
To conclude, *not of man*, who hath
transgressed the law of the highest:
for there is none that doth good, no
not one. It may seeme then no matter
of great moment, when a man hath
transgressed the law of God, if man
violate the iudgements of man.

The part affirmatiue followeth the
part negative: *But of the Lord*. Of the
Lord, who for his cōtinuance is God
from euerlasting and world without
end, *Psal. 90. 2.* For his essence a spirit,
Psal. 90. 2. who will be worshipped in spirit and
truth,

truth, Iohn 4.24. For his state, one *Joh 4.24.*
 in whose presence is fulnesse of ioy,
 and at his right hand pleasures for e-
 uermore, Psal. 16. 12. For his constan- *Psal. 16. 12.*
 cie hath no shadow by turning, Iam. *Iac. 1. 17.*
 1. 17. For his sinceritie and sanctimo-
 nie is *holy, holy, holy*, not once, nor
 twice, but thrice *holy*: and that not by
 the opinion of men, but by the wit-
 nesse of Angels, Isay 6.3. Of the *Esai. 6.3.*
 Lord, who spanneth the heauens with
 his span, and measureth the waters in
 his fist, and weyeth the mountaines
 in a ballance. Of the Lord, in compa-
 rison of whom all the nations of the
 earth are but as a drop from a bucket.
 Of the Lord, who is the Lord of an-
 ger, whose paths are in the whirle-
 wind and the storme, and the clouds
 are the dust of his feete, Naum 1.2.3. *Naum 1.2.3*
 Finally of the Lord: at the presence
 and in the sight of whom the earth is
 burnt, the rocks cleaue, the mountains
 tremble, the hills melt, the deeps roare,
 F 4 hell

hell it selfe and all infernall troupes do shake and shudder. Secing then ye execute not the iudgements of man such and so base, such and so weake, such and so contemptible, but of the Lord, such and so glorious, such and so mightie, such and so fearfull, such and so dreadfull, of such and so great terror and maiesty: oh it standeth you in hand to take heed what you do.

The second consideration obseruable in this reason, is, that Iudges themselves are to stand at the seate of iudgement, to be collected out of these words, *who will be with you in the cause and in the iudgement: he will be with them* by the all-seeing eye of his vnsearchable wisdome and vnderstanding, *if they do well, to reward them with mercie: if they do euill, to punish the with iudgement.* If then the Iudges of the earth shall not administer iudgement, shall not do equitie, shall not performe iustice, shall not beware,
shall

shall not take heed, shall haue *incontinentes oculos, & incontinentes manus*, incontinent eyes and incontinent hands: Incontinent eyes like to the two vnchast Iudges towards *Susanna*: Incontinent hands like to *Felix*, who is said to leaue *Paul* bound, because he looked for money to haue loosed him, Act. 24. 27: then the Lord will AR 24. 27. be with them in such a case and iudgment, in the viall of his wrath, in the edge of his indignation, punishing them both in this world and in the world to come. In this world, as he raised vp *Daniel*, which signifieth the iudgement of God against those two incontinent Iudges, who arraigned, condemned, and caused them to be stoned to death: as he no doubt also raised vp *Cambyfes* against *Sisannes* that corrupt Iudge, in causing him to be fleyed quicke, and his skinne to be hung on the iudgement seate for his bribe-taking. But if not in this world,
most

most certainly in the world to come,
 when, oh fearfull saying, *The might-*
tie shall be mightily tormented, Wis-
dom. 6. 6.

But if the Iudges of the earth shall
 administer iudgement, shall do equi-
 tie, shall performe iustice, shall beware,
 shall take heed, shall seeke to be that in
 their seuerall circuits, which *Aristides*
Herodot. *Herodotus* reporteth, that he was ἀρι-
 στος ὁ δίκαιότατος ἢ Ἀθηνῶν, that is, the
 best and the most iust man among
 the Athenians. If they shall be men
 of courage, there is fortitude; fearing
 God, there is wisdom; dealing tru-
 ly, there is iustice; hating couetous-
Exod. 18. 21 nes, there is temperance, *Exod. 18. 21.*
 which are called the foure Cardinall
 vertues, because vpon them, as vpon
 their proper hinges, all other vertues
 do depend. Vertues fit for Iudges and
 magistrates, on whom the stay & state
 of common-weales and states, as on
 their

The second Sermon. 85

their feuerall hinges, are sustained: then the Lord will be with them in such a cause and iudgement, with mercie rewarding them both in this life, as also in the life to come: in this life with riches, wisdom and honor; in the life to come with blisse, life and immortalitie. As it is comfortably written, Wisd. 6. from ver. 17. to v. 22. *Wisdom. 6. frō ver. 17. to 22.*

The desire of discipline is the beginning of wisdom, and the care of discipline is loue, and loue is the fulfilling of the commandment; the keeping of the commandment is the assurance of immortalitie; immortalitie maketh vs neare vnto God: wherefore the loue of wisdom bringeth vs vnto the kingdome. If then your delight be in thrones and in scepters (oh ye kings and Iudges of the earth) embrace wisdom and raigne for euermore.

Thus (right honorable) haue I opened this text vnto you, not largely
am-

*Cyprian.**Judg. 14. 14.**Psal. 5. 12.*

amplified, but briefly comprised: wherein I haue shewed you the ordination of a Iudge, and the informatiō of him. *S. Cyprian* saith, that God is one in essence, but diuers and manifold in office and magistracy, whereof your honours haue a portion. Gird therefore your loynes with the girdle of fortitude, but of fortitude informed by wisedome: let mercie and iudgement, iudgement and mercie meet in your persons, as somtime the sweete and the strong, the strong and the sweet did in *Sampsons* riddle, *Iud. 14. 14.* Go on to do that which ye do, I meane to shun and auoid that which is euill and vniust, and so ye may shun and auoid the being of God with you *in the cause and in the iudgement* punishing you. Go on to embrace that which is good and iust, that so the mercy of God may embrace you, and his louing fauor may compasse you about as it were with a shield, *Psa. 5. 12.*
 Let

Let the iudgement-seate, whereon
your honorable personages doe sit,
put you in mind of the seate of Gods
iudgement: let the iudgement barre,
whereat the miserable prisoners are
arraigned before you, bring to your
remembrance the bar of Gods iudge-
ment, when the iudgement shall be
extraordinarie, both in regard of the
Iudge, who shall be God the Iudge of
the whole world, Genes. 18. 25. as also *Gen. 18. 25.*
in regard of them which shall be iud-
ged, which are the Iudges of the
earth. And euer and anon think vpon
that saying, which, the wiser the heart
is it lighteth on, the deeper impressiō
it maketh, written Wisdom. 6. 5. *So vvise d. 5.*
dainly will the Lord appeare vnto you:
for a hard iudgement shall be for them
that beare rule. Proceed therefore as
to the good of this kingdome you
haue begunne: proceede I say, and so
long as this your life continueth, con-
tinue you this proceeding, to be that
vnto

vnto his Maiestie, which his excellencie in that his excellent speech which he made in the Parliament house, no doubt in your honourable presence and audience, aduifeth you to be his eyes to see for him, his eares to heare for him: that as his Maiestie desireth to heare and see for the Lord; so ye may see and heare for his Maiestie. For his Maiestie in that his speech, religiously protesteth that the thrones which you sit on, are neither his nor yours, but the Lords. Keepe therefore iudgement, relieue the oppressed, iudge the fatherlesse, defend the cause

Esa. i. 17. of the widow, *Esay i. 17.* Let that saying of *Gregorie Nazianzen* be as a magistrate *memento* vnto you, *Quemadmodum leonum & reliquorum animalium motus non sunt ydem, ita nec magistratus & populi*: as the motions and gestures of Lions and other baser creatures are not alike, so neither of the magistrate & the people. As therefore
ye

ye manage greater matters then the people, so ought your cariage to be of better manners then the people: that as in places, so you may be aboue them in graces; that it may be said of you in regard of your Iudges office, as it is said of *Dauid* in respect of his kings office, that the spirit of God is come vpon you from that time forward, 1.Sam.16.13. *Plutarch* reporteth in the life of *Demosthenes*, that it was a saying among the people, that *Demosthenes* was worthy of the citie, but *Demades* aboue the citie. Behaue your selues so in your places, as ye may not onely be counted worthy of your places, but also aboue your places; that he which sitteth aboue, may reward you both below and aboue: below in this life with riches, wisdom and honour, waiting on your iudgement seates, as sometime they attended on the throne of *Salomon*: aboue in the life to come with blisse and immor-

1.Sam. 16.

13.

Plutarch in

Demosthen.

mortalitie, when your scarlet robes
shall be turned into long white robes,
your traines of estate into troupes
and millions of Saints and Angels:
your iudging of men into iudging of
Angels; and your earths authoritie
into heauens glory: which God grant
vnto all faithfull Iudges and all his
faithfull people, and that for his Son
Christ Iesus sake: to whom, together
with the holy Spirit, be all honor,
praise, power, and domi-
nion both now and
for euer. A-

men.

FINIS.



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